1884
MM54.1
B12
cop.2

THE PRIMARY CHARGE

—OF THE—

Right-Rev. Maurice S. Baldwin, D. D.

BISHOP OF HURON,

DELIVERED BEFORE

The Synod of the Diocese,

—IN THE—

CHAPTER HOUSE, LONDON, ONT.

JUNE 17TH, 1884.

LONDON, ONT.
THE FREE PRESS PRINTING COMPANY, RICHMOND STREET.
1884.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD ARCHIVES

THE PRIMARY CHARGE

—OF THE—

Right-Rev. Maurice Scollard Baldwin, D.D.,

BISHOP OF HURON,

To the Clergy and Lay Representatives of the Diocese of Huron, in Synod Assembled, June 17th, 1884.

REVEREND BRETHREN AND BRETHREN OF THE LAITY:—

The unvarying recognition of the headship of Christ affords us the only solution of the many problems and mysteries that meet us in life. Dark and troubled though the world may be, riven and seamed by the ghastly effects of sin, yet, after all, confusion does not reign supreme. The stars seem powdered in the sky—scattered in orderless profusion—yet astronomy reveals that harmony, not discord, prevails among them. So, too, while to the eye of sense the world appears but the arena of capricious passions, we know it is far otherwise. High over all—above the god of this world—sits One to whom all power in heaven and earth belongs. It is the admission of this blessed fact which gives us enduring peace. For if it be true that the supreme and abiding government of the world is upon His shoulder whose right it is to reign, it follows as a natural sequence that there is a limit to all earthly power; and a gracious

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

reason, even if we cannot grasp it, why the tumultuous forces that exist are allowed for a moment their sway. All things must subserve His glory and His people's good. Infinite wisdom will always suggest and omnipotent power control, the path God wishes the saints to tread. As corporate members of Christ's mystical body, in this divine headship, and in this infinite power, we have our unalienable part. The light that illuminates the world shines especially for us. The Fullness which is that of the Godhead is our illimitable supply; the voice which shaketh the wilderness of Cades is that which speaks directly in our ears. It is this voice which says, Arise, go forth to the work to which I have called thee.

In humble recognition of this Divine Headship of Christ, I have accepted your call to the Bishoprick of this Diocese, trusting, though with many misgivings, that your voice was the indication of His pleasure whose sovereign right it is to dispose of us as He will, and that He who has thus called me will supply all my need according to His riches in glory in Christ Jesus.

I thank you very sincerely for the confidence you have reposed in me in thus electing me to the office of Chief Shepherd of the flock, and while I cannot, and dare not, promise anything but failure on my part, I shall endeavor to hide myself behind Him who is infinite in wisdom as well as omnipotent in power; that He being the true Shepherd and Bishop of our Diocese, my individuality may be lost in His Fullness and my presence be unknown by reason of His light. And thus shall be fulfilled the deep prayer and earnest longing of my heart, that in everything Christ may originate and command; in everything I hasten to obey.

I have also to thank you for the kindness and cordiality with which I have been everywhere received since first I came among you, and I desire especially to record this, inasmuch as it affords me the comforting hope that in the future I shall have your good will and hearty co-operation, and then with a strong and united Diocese, permeated throughout by the Holy Spirit of love, we may be able to occupy new fields of labor, and achieve new results, not only growing with the material wealth and expansion of the country, but setting a noble example to those about us of self-sacrificing zeal and devotion to the Master's cause.

Before, however, proceeding any further I desire now to say a few words concerning him who so long and so ably filled the post of Bishop of this Diocese, and who has now left us to labor in the mother country. Vastly my superior in his extraordinary knowledge of human nature and in the rare and varied gifts with which he was so liberally endowed, I cannot but bear testimony to the vigor and talent he displayed in the administration of the Diocese, above all, to his long and tried fidelity to the blessed cause of evangelical truth

and Christian liberty. And, moreover, while it may be affirmed of him as indeed it may be of us all, that some may be found who can neither endorse all his actions nor subscribe to all his views, yet the candid and generous mind will freely admit—and this will be no mean meed of praise—that he was a man of restless and indomitable energy, that he labored to effect and actually performed a good and lasting work, and that his name will be cherished by many in affectionate and enduring remembrance.

In the meantime we will follow him with our earnest and united prayers beseeching God that wherever his lot may be cast he may live in the sunshine of the Redeemer's face, and being strengthened with all might may cheerfully accomplish his Master's will to the glory of His name and the advancement of His Kingdom upon earth.

Since writing the above, the beloved wife of your late Diocesan has been called to her rest, having fallen asleep in Christ on the 21st of May last.

I am sure the Synod will desire to express its deep, unaffected sympathy with the Bishop in his heavy bereavement, and while sorrowing with him over her loss, will earnestly pray that the God of all consolation and love may abundantly sustain both him and his family in their great affliction.

The present occasion, just as I am entering on the varied and responsible duties of the Episcopate, seems to me a most fitting opportunity to state, as forcibly as I can, the elements of ministerial success, and the conditions upon which alone we may expect the approval and blessing of God.

First: We need a ministry that believes in Jesus Christ.

I mean by this, a ministry that *believes* in Jesus Christ against the whole world; that not merely believes that Jesus Christ is a power, or even a great power, but that *all* power in Heaven and earth is His; that He is before all things, and by Him all things consist; that He is not only King, but King of Kings, and Lord of Lords; that believes when it enters the pulpit, Bible in hand, to uplift Christ as the infinite salvation of God, a blessing, not only *may*, but *must* follow, because He is the *Power* of God, and because this is the hour when the dead shall hear the voice of the Son of God, and they that hear shall live.

This is the ministry we need: one not afraid, as has been well said, to step out on the deep blue of God's promise and trust where the whole world derides; not afraid to stake the awful inviolability of Christ's word against the despair of a nation, and to rejoice in sunlight where the world sees only the blackness of the storm. O Brethren, we need to be wrapped round in the very folds of the

Redeemer's garments, to realize Him so personally present, that *above* us we can see His glorious form towering up into infinite Divinity; His head crowned with many crowns, and shining above the brightness of the sun; *beneath us*, as the Rock of Ages upholding the whole Church with the omnipotency of His power; *around us*, as the hills are about Jerusalem, that we being encircled with His Presence may be saved from all our adversaries, and rest in the fullness of His peace.

The painful absence of such faith causes many practically to banish Christ from their discourses. Never having themselves witnessed the transforming power of the Gospel of Christ when preached in the fullness of the Spirit, and seeing congregations doze and nod over sermons which they themselves thought good but which were destitute alike of fire and of the Holy Ghost, they have ceased making even the effort to evangelize and now seek only to interest or excite. To effect this result every unsanctified method is adopted; the arts of oratory, the questions of politics, the subtleties of science; anything, everything in fact that may be supposed to interest a congregation and stimulate their flagging attention. The truth is, men have grown ashamed of their Master and His blessed Gospel, not so much because they do not love Him, for many of them really do, but because that glorious word "Gospel" is absolutely divorced in their minds from that to which God inseparably joined it, namely *Power*. "Give me only fire enough," said Bernard Palissy, "and these pigments will become indelibly fixed on this china." "He's mad," screamed his derisive neighbors; "he's mad." "More fire," shouted the determined man, "more fire." And to-day the name of Palissy is the synonym over Europe and America for determination and success. I say the same: more Christ, more Christ; and you will forever burn His glorious name into the dull cold hearts of men.

Secondly: We need a ministry baptized with the Holy Ghost and with fire.

There is no subject before the Church of Christ to-day of such tremendous import as this. What the Church needs most; more than gold and silver; more than social influence; more than all with which this world can dower her, is the personal power of the Holy Ghost. While lingering at Calvary, the Church has forgotten Pentecost; while mourning the *absence* of the dear Lord she has not rejoiced in the presence of her blessed Comforter. To use the powerful language of the late Adolphe Monod: "The Church has *unlearned* the Spirit." As a general rule we do not see that it needs the whole work of God, the Holy Ghost, to explain and bring home to the heart the work of God, the Son. Doubtless the disciples thought none so meet as they to go forth and preach Christ at the time of

His departure, but the Lord positively forbade them: "Tarry," said He, "in the city of Jerusalem until ye be endued with power from on high." All the historical facts of our Lord's life were clearly before them, but they did not understand their spiritual import and value. They did not grasp the substitutional character of His sufferings, the preciousness of His blood, the spirituality of His kingdom or the nearness of His future coming. They wanted light, they wanted power; and these were supplied in the coming of the Holy Ghost. It is the same now. If all the men who press forward for the ministry would only wait until they were endued with power from on high, the Church would shake the world. All the learning of the schools, however subtle, however profound, cannot supply this power; the Holy Ghost we must have, we ought to have, and, let us register our fixed determination, we *shall* have. A minister enters the pulpit with the idea of preaching Christ. He has the facts concerning Christ, but not the light to illuminate nor the power to enforce them. He consequently fails and the congregation is glad when the sermon is over. It was like a professor giving his students a lecture on botany at midnight. Gentlemen, he says, if you will only stoop down and feel these flowers, you will perceive how exquisite is their structure, and how various their growth. But botany cannot be studied at midnight. And Christ cannot be preached at midnight either without the Holy Ghost. Preachers speak of a Christ, but their congregations do not see Him: of His exquisite loveliness, but they do not comprehend it. All is dark; midnight is about them. What is needed is Light, Life, Power, and these three are in the Holy Ghost.

Before concluding this subject, let me say: we in the Church of England have truth, the precious, eternal truth: but let us see we have something beside the truth, namely, the power to make known the truth, for of all that God abhors, the most repulsive is a dead cold evangelicism, without power, without fruits, without zeal—a body without its life, a sky without its sun.

Thirdly: We need a ministry courageous and outspoken for the Truth.

Among the many forms of evil which assail us at the present time, two especially demand our notice. I shall mention first: The increasing respect paid, particularly by our younger men, to the dogmatic utterances of what are supposed to be advanced science and searching criticism. If all that is claimed to be science were really so, and if criticism were as luminous as is fondly dreamed, however rude the shock, we could only bow to their decisions and admit with a sigh our multiplied errors in the past. So far, however, from this being the case, it is glaringly the opposite. If some of the psalmists of speculative science affect to discredit Revelation: they are still

more outspoken in their rejection of the opinions of their predecessors. A new theory, annihilating all previous conceptions, is worth more than a fortune to a man of science, for, providing he can only fairly maintain his position, and conceal the skeleton within, his brother scientists will but esteem him the more, and though they may not do it at once, will in the end disavow the past, and remodel their views for the future. The truth is, science is yet in its infancy; it speaks as a child, it understands as a child, it thinks as a child, and only when it has become a man will it put away childish things, and be a complete witness for the truth. Utterly impossible is it that revelation in all the grandeur of its perfect evidence can chime in with this chorus of inchoate and faulty sciences. Revelation is the perfect man, they only the children, and therefore nothing is more clear than that if our sublime Book of Revelation were in perfect accord with them all to-day, in fifty years hence it would be in hopeless contradiction to them all. No, from their very nature they must inevitably change, while truth, like God himself, is forever changeless and the same forever.

Most earnestly, therefore, would I say, let us hold tenaciously to the truth. Under no pressure whatever let us offer any compromise; any adaptations of the Word of God to suit the haughty demands of an imperious criticism or sneering unbelief. The Bible is true, generally, absolutely, verbally. It was not only inspired when it was written; it is inspired *now*. We may stake time and eternity on all its blessed utterances, and be at peace when the world is in throes about us. Especially to the younger clergy would I say, Fear not; and though a thousand brilliant men affirm they have disproved some point of Revelation, believe them not. They are blind leaders of the blind. The Egyptians whom ye see to-day ye shall see them again no more forever. A pathway will be found through the depths of the sea, and the ransomed be able to march dryshod where our adversaries are unable even to follow.

The *second* of the two evils to which I referred is the increasing tendency on the part of some to assimilate the creeds and ritual of the Church of England to the doctrine and practices of the Church of Rome. The word "Protestant" is now scouted by thousands who claim to be inalienable members of that Church whose whole awakening was one tremendous protestation against the doctrine of the Latin Communion. Most certainly does the Church of Rome hold rightly the Catholic faith concerning the blessed Trinity, the incarnation of our Lord, the truth of His miracles, the certainty of His resurrection and the reality of His future coming. If, therefore, our reformers had had nothing further to say concerning her they should in all reason have remained within her pale. But they had; they entered their emphatic protest, and sealed it with their blood,

against certain distinctive doctrines which in their judgment were not only inimical to, but actually subversive of, the Faith. With one voice they protested against the elevation of a so-called tradition to the rank and dignity of the Canonical Scriptures. They protested against the sacrifice of the mass; against the assumption that the mysterious and awful death of Jesus Christ could ever be repeated; against the cultus of the Virgin Mary; against the invocation of the saints and martyrs; against the doctrines of purgatory and supererogation; in fact against every doctrine which interfered with the priesthood of Christ—His position as sole mediator between God and man. And I may ask, was there nothing noble in all this protestation against errors? Have not all God's people been *protestants* against some form of evil? Was not Elijah a *protestant* against the voluptuousness of the court of Ahab and the idolatries of the House of Israel? Were not all the prophets in the name of God continually lifting up their voices to protest against false alliances and unholy lives? And now, have we discovered that our martyred dead were wrong, and that really there was little or nothing against which it was their duty to protest? If so, our existence is uncalled for, and our separation beyond the limits of excuse. For the sake of unity and in the interests of peace we should abolish our distinctive articles and re-establish the union which the Reformation broke. The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character and apostolic order, not only claim, but actually receive the respect and admiration of many beyond her pale. In the times of change and spiritual anxiety in which we live, these features of our Church are having their appropriate force and silent energy, and we do well to remember that the Church of England at the time of the Reformation when she re-asserted with tremendous energy her doctrines of primitive Christianity, most earnestly sought, not merely to meet the wishes of a few, but to satisfy the aspirations of the awakening protestant world. How far she may have fallen short of this desire it is not, indeed, for me to say, but I may with fairness add, that the clearness with which she has defined the truth in the articles and formularies of her faith and ritual is illuminating the path of untold thousands as they journey onward to the celestial home. In the great "Adria of human doubt," in which so many troubled minds are driven day and night, the intellect of man has labored, but in vain, to reveal a haven of abiding rest. The Church that has exalted Christ, that has so uplifted Him that every eye, even that afar upon the waste of waters, could see and come to Him, has done its part in the salvation of man. A Pharos shining over a dark sea, she has revealed a glorious harbor in which the weary, battered mariner may rest, and that rest was Christ. And long as

the Church of England is true to God, long as she proclaims salvation simply through faith in Jesus Christ, long as she honors the Holy Spirit, and grieves Him not by conformity to the world or by adoption of doctrines inimical to the truth, will she be a joy and blessing to the world, and her course, like the pathway of the just, be a light that shineth more and more unto the perfect Day.

In the future, changes may possibly come; and while I do not indicate the whence or the whither the quarter from which an offer for restored communion may come, or the point to which it may finally lead, yet I cannot help saying that in the day when the Church of England opens her doors, it will of necessity be for those who are near us in all the essentials of our enlightened faith, rather than for those who by the divergence of their creed from Apostolical simplicity, are immensely remote, I mean the members of the Greek and Latin Communions.

It is claimed by some that our Church is Catholic and not Protestant. By all means let her be Catholic. She must be Catholic if she would be divine. But how can her catholicity be evinced? I know of no other way, than by her union with the faith of the *first;* not by her agreement with the novelties of the nineteenth century. At the time of the first preaching of the Gospel we find the Apostles rejoicing over the stupendous advantages of the new revelation. Language itself was taxed to the uttermost to describe the glory which excelleth. St. Peter describing the ceremonial law, said it was a yoke which neither they nor their fathers could bear. Speaking of the Gospel, the same Apostle said: It was a joy unspeakable and full of glory. To-day, the whole tendency in some quarters is to rush back into the bondage of the Law, as if it were an advance on the Gospel. The plain table, where we celebrate the Supper of our Lord, is now known to some by no other name than "altar." The humble ministers of the New Testament are regarded as the priests of the Levitical Law, while the glorious work of the Son of God on the day of Atonement, in making a throne of grace accessible to the whole race of fallen man, is ignored by the pretensions of those who would reclose the gates of heaven and dictate new terms of peace. If, however, we go back to the beginning of the Christian era, as our Reformers did, and gaze with them on that Foundation which consists of Apostles and Prophets, and of which Jesus Christ Himself is the Chief Corner Stone, then, and not till then, will we cease to confound a *New* Testament Ministry with an old Testament priesthood, or to transform a Gospel of liberty into a bondage which appertains to Moses and the Law. The Ministry, we will see *s* exclusive; the priesthood that of the whole family of faith. And should we be tempted to ask of St. Paul, why the Tabernacle and Temple have been swept away, and the typical priesthood abolished,

he would undoubtedly tell us it was in order that the ministration of condemnation, which was itself a glory, might be for ever supplanted by the ministration of righteousness which was to exceed in glory.

Fourthly: we need a ministry understanding the relative position of the Church to the world.

The fierce demand of the world is that we should conform to its ideas, its pleasures and its aims; the precept of Christ that we should come out and be separate from it. The world's cry is "compromise," Christ's "separation." We cannot possibly do both, and as we are not our own, but bought with a price, let us go without the camp to our Divine Master and learn from Him how to conquer the world.

And it is just as we do this and listen to his voice who says: "Be of good cheer, I have overcome the world," that we shall not only witness a good confession, but be able in this very world to demonstrate the power of a living, conquering Christianity. Two precepts Christ gave, one at the beginning, the other at the close of His ministry. The first was, "Follow me," the other, "Abide in me." This latter was His dying injunction. It indicates the present and eternal home of the believers: it is "in Him." Nothing could possible be more intimate; more personal than this. The believer is not only to walk worthy of Christ; to follow Christ; he is to abide in Him. Three unspeakable blessings are said to flow from this personal abiding: *first*, we bring forth much fruit; *secondly*, whatever we ask we receive; *thirdly*, in the emphatic language of St. John, we sin not. It has been forcibly said: "The most convincing proof of a Divine Revelation is a Divine life." If therefore the one tremendous desire of our souls is to prove with power the revelation of Jesus Christ, let us seek to exhibit the power of a Divine life, and the only life of power is that of the man continually abiding in Christ. Holiness being that to which we are urgently called, permit me to point out what seems to be one of the greatest incentives to worldliness in the present day. I refer to the *tortuous and unholy ways in which money is often raised for Church purposes.*

Dice and gambling, lotteries and grab bags, even theatrical exhibitions, farces and comedies, are brought into requisition now by some to advance the cause of Jesus Christ. Against them all, root and branch, I enter my most solemn and determined protest. In my judgment, they are calculated to bring down a curse rather than a blessing on the misguided people by whom they are practiced and upheld. The end is always supposed to justify the means, and the clearing off the heavy debt on some burdened church is supposed to be a result so stupendous that it fully vindicates any expedient, how-

ever extravagant, which may have been adopted. On the contrary these methods are an unmingled wrong to the whole Church of Christ. They still more fearfully confound the Church with the world, and the world with the Church. They lower, below zero, the spirituality of the whole congregation, and bring down even to the dust that which Christ would purify and exalt. I know indeed the difficulties in which many of the clergy are placed, I know that many of them abhor, just as deeply as I do, the abominations which are apparently sanctioned by their names. They ask where is the door of escape? We have, they will say, a Church laden with debt, a people who cannot, or will not give a farthing more for its freedom; bankruptcy is threatened, and what are we to do? At this juncture a project is started to raise an untold amount of money by a grand exhibition of private theatricals. The scheme spreads like wild-fire. Many are charmed. Satan is delighted, and helps it on in every possible way. Some few are saddened, perhaps none more so than the clergyman himself. He feels it is all wrong, but the vehemence of the many overcomes him, and he permits the unholy expedient to be carried to completion. Whatever others may only *think*, I wish positively to *say*; and therefore at the very outset of my episcopate I announce that, God sparing me, I will use my whole influence to prevent such painful exhibitions of worldliness, inasmuch as I believe they grievously insult Him who is the Head, even Christ, and most seriously injure the Body, which is the Church.

In order to justify my position, I will now point out *three* glaring contradictions of the Word of God which these worldly methods encourage.

First, Self-indulgence. If we understand anything of the Bible we know that one great underlying principle is that of self-denial. Is money wanted? The Bible would say, then, deny yourselves and give it. Do without some luxury, some needless refinement; Christ said to the young man; Give up everything. The modern method is not that of the Bible. The modern method is: Give up nothing *but indulge the flesh*. Don't *deny* yourselves, but *gratify* yourselves. Don't give what you can ill spare for the *love* of Christ, but buy with it a box seat in the theatre and encourage the world from which Christ died to save you.

The truth is, it is an act of rebellion against Him who said, whosoever will be my disciple, let him take up his cross and follow me.

Secondly, it is the worship of a false god.

The great mistake the Church is making in our age is giving the world credit for owning the silver and gold. "The silver is mine, and the gold is mine, saith the Lord of hosts." No, says the Church, they do not belong to thee; they belong to the Rothschilds, the Astors, the Stewarts and the Vanderbilts. And in this belief we

have the ghastly spectacle of the professing Christian Church doing homage before the idol and crying out, O Baal, hear us. Give us money for our churches, money for our organs, money for our ministers, money, money, money, O Baal, hear us. It is Israel turning its back on the temple and worshipping its idols in the chambers of imagery. That which is most needed in our day is not so much more money as a deeper spirituality all along the line. We ought to honor God more as holding in His sovereign hands all that is needful for the welfare of His Church. We need a simpler faith, a clearer conviction both of His love and omnipotency, and just as we attain unto this, and confess that He reigns, and not man, will money cease to be the burthen that it is to-day. God will honor faith that *trusts* Him. At its request He will open the windows of heaven and pour out a blessing we have not room enough to receive.

Thirdly, *Worldliness.* Christ calls us to Holiness. We are to walk in the light, as He is in the light, and if there is anything destructive to this spirituality which He enjoins, it is the worldliness which so often characterizes what are now called "Church Entertainments." They lower, not elevate, the flock. They wound and rob, instead of building up and strengthening the inheritance of the Lord. If a church needs money, let it pray much, let it believe much, let it practice much self denial, and the money will come, providing only the object is God's glory and the welfare of His people.

Fifthly: We need a ministry thoroughly alive to the great necessity of missionary activity.

One of the many warm desires I have toward this Diocese is, that it may be thoroughly imbued with the missionary spirit. I wish it to see that work in the mission field is not only one of the great things we *may* do, but one of the essentials we *must* do. Everywhere, as with the impulse of a new life, we see the Church awakening to do her long forgotten work in the great harvest fields of the world. No one can question the fact, the only enquiry is concerning the cause. To my mind it is one great proof of the nearness of the coming of the Lord Jesus Christ. The personal coming of our Lord is the unutterable joy of the Church—a glorious and speedily to be accomplished fact that ought never to be absent from our minds. Now, our Lord taught us this second coming would not take place until the Church had done her part in the missionary field. His words are: "And this Gospel of the Kingdom shall be preached in all the world for a witness; and then shall the end come." For centuries the Church was utterly and culpably indifferent to the transcendent importance of obedience in this respect. Now, she is everywhere awakening. Scarcely a land, no matter in what parallel of latitude, is unpenetrated by the heralds of

the Cross. The vast heathen world of China, the intelligent people of Japan, the once ferocious Islanders of the South, and even the lonely Eskimo, are all to-day to a greater or less extent listening to the Gospel of Jesus Christ. And what does it all mean? It means that the way of the Lord is being prepared, and the highway in the desert made straight for our God. It means that ere long the trumpet shall sound; that the dead shall be raised, and we caught up to meet the Lord in the air. It means that the days of militancy are drawing to a close, and the day of our rest about to begin.

In the next place, I wish to draw your attention to the palpable fact, that this increase in missionary life has been an enormous spiritual gain to the Church at home. Look, for instance, at the spiritual state of England 150 years ago, and compare it with the present. Compare the times when missionary work was ridiculed and despised, with the times when missionary work is honored and supported. With of course honorable exceptions, fox-hunting parsons then prevailed. Sleepy congregations dozed over graceless sermons. Nothing was done for the vast masses who were either too poor, or too vicious to attend the ordinances of religion. All was torpor and spiritual death. And when at length, John Wesley and George Whitfield arose in the vehemency of a tremendous zeal, they were both frowned down by the Church they dearly loved, and only desired to arouse. Look at the Church's life in England to-day, after Henry Martyn, and Selwyn, and Patterson, and Livingstone, have done their work in lands beyond the seas. The reflex blessing has shown itself by a vast and mighty quickening. It matters not what school of thought you examine, life, tremendous life, is apparent everywhere. It is the good measure, and pressed down and flowing over, which the blessed Lord is giving to His people wherever they have honored this missionary command. And here in this noble Canada of ours, if we would do our work at home, we must arise and do our work abroad. The indispensible requisite to the success of the Gospel at home is our obedience to Christ in the heathen world without. Most earnestly would I therefore begin with this our own Diocese, and press home the question: are *we* really making any effort commensurate with our means for Algoma, for the great Northwest, and for countries yet in the shadow of death? I cannot too strongly urge this whole work upon your care, and impress upon you the paramount duty of our contributing the full share of the Diocese of Huron towards the $50,000 asked for by the House of Bishops. Let us make a grand united effort to do so, and with the blessing of God we shall succeed. Looking at the glorious results that will flow, first, to the missionaries who have gone forth in simple faith, and, secondly, to the blessed results that will come back to ourselves, I say it is only seeking our best interest to do so. It is our policy as well as our duty. So thoroughly

do I believe in this, that I would say if any church in the Diocese is seriously in want of money, let that church begin and give liberally to the mission cause, and immediately it will revive. The reason money does not flow into some men's coffers is because money does not properly flow out. "If the Atlantic ceased to evaporate, it would have no rivers flowing into it; "if under the genial influences of the Sun of righteousness we fail to give out for the nourishment of others, our own roots can but wither and die.

Sixthly: We need a ministry thoroughly alive to the great work of Temperance Reform. One of the great questions of the day, now thundering at our doors, which no sophistry can answer and no indifference over-look, is that of the great subject of temperance in relation to the Church of Christ. In the face of the awful and acknowledged evils of the liquor traffic, the untold misery and horrible crimes everywhere resulting from it, it seems to me it is not merely wrong, but culpable in the extreme for the Church to stand apart in cold and haughty indifference. The liquor traffic, in the eloquent language of Mr. Gladstone, combines within itself the united evils of war, pestilence and famine. The bitter cry of outcast London which has aroused the sympathies of England, and quickened its pity into mighty activity, is only the same sad bewailing cry that is rising up from every land, wherever this devasting traffic rolls onward on its course. Every day we ministers of religion meet it as the hindrance, not as the help, to the Redeemer's cause. We find it emptying our churches while it fills our jails; devastating our homes while it crowds our cemetries, making the rich poor, the strong weak, the free slaves; demonstrating in every possible way that it is the most unbridled and ferocious ally that Satan ever employs to tempt the heart of man, or drag him downwards to his certain doom. In the face of these awful and admitted facts, who are the people to throw themselves athwart the path, and stop, if possible, its way? Surely the members of that Church which professes to be imbued with His spirit; who for the joy that was set before Him, endured the cross, despising the shame.

No one, I imagine, will deny the truth of what I say, but still the practical question remains: What sacrifice are we willing to make to demonstrate our sincerity and to help the helpless in their struggle to be free? From the teaching of Scripture, from the arguments which the case itself presents, I would say the sacrifice demanded, if sacrifice at all it be, is our total and continuous abstinence from the use of all intoxicating liquors when used as a beverage. This is the position which I assumed some years past when burthened with the spiritual wants of a vast congregation. And this is the position I would still retain as Bishop of the Diocese of Huron.

The Church of England Temperance Society is now doing a vast and noble work, not only in the mother-land, but throughout

the colonial world. With its varying pledges it meets the opinions and convictions of all, and thus enlists the sympathies of those who find themselves unable to join the ranks of total abstinence reform. In conclusion may I ask that the Church of England Temperance Society be established as speedily as possible throughout the length and breadth of our Diocese. For my part I shall endeavor to arrange that every parish may have its own organization and complete machinery for the prosecution of this work, and the accomplishment of this grand and much needed reform. Please let there be no backwardness or hesitation here. On the contrary, let us as members of the Church of England, push forward with commendable zeal. Let us demonstrate that we are thoroughly alive as to the necessity for prompt and vigorous action. Let us lead, not follow, and thus make clear the fact that the grand old historic Church of England can in this, as in every other good cause, not only do her share, but exhibit to the world at large a noble example of burning love and self-sacrificing zeal.

And now in concluding, I wish to say a few words, not intended especially for the ministry, but for all the representatives of the Diocese here assembled.

With St. Paul I would say: "If there be any exhortation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and compassions, make ye full my joy, that ye mind the same thing, sharing the same love, with united souls minding the one thing. Minding nothing in the way of contentiousness nor in the way of vain glory, but with due lowliness of mind esteeming others superior to themselves, not looking each of you to your own things, but each of you to the things of others also." In this sublime definition of unity the Apostle also shows that agreement among brethren was not to be merely of the mind, but of the soul. The Philippians were not only *To auto phronein*, that is to *think* the same thing, but they were to be *sunsuchoi*, concordant as to soul. Our oneness therefore should be the same; an identity not merely of the mind, but of the soul, an union of heart with heart in blessed fellowship, for thus, and thus only, fulfill we the law of Christ,

Let us sink therefore the individual man in the common good. Let us labor to show, not how much we differ, but in how much we agree. And just as the planet Mercury can with difficulty be seen, owing to its proximity to the sun, so let us be unseen by reason of the glory of Christ. Let the God obliterate the man, and the servant be forgotten in the presence of his Lord.

In the various questions that must of necessity arise, let there be the spirit of meekness and gentleness, not that of overweening confidence or self assertion. In this connection let me point you to to the well-known precept of St. Paul as given in his epistle to the

Philippians. He says :—"Let your moderation be known unto all men. The Lord is at hand." Now the word "moderation" may not convey to the English reader much force, nor may he readily see its connection with the statement, "the Lord is at hand." The word however, is most instructive. It means not only the opposite to a spirit of contention and self-seeking, but that which is satisfied with *less* than one's due. Archbishop Trench speaking of this word *Epieikeia*, says :—"The mere existence of such a word is itself a signal evidence of the high development of ethics among the Greeks, It expressed exactly that moderation which recognizes the impossibility that cleaves to formal law. It admits the fact that 'summum jus' may in practice be the 'summa injuria.' In brief, the word means that spirit which pushes not its own rights to the uttermost, but rather seeks to redress the injustices of justice. It is equity rather than hard law ; the spirit of forbearance rather than the letter of absolute justice. "The Lord," says the apostle, "is at hand." If you do have trials and hardships, bear with them all ; Christ is coming, and with Him perfect peace.

And now coming to the more practical matters of the Diocese, I desire to mention first

THE MISSION FUND.

I am sorry to find that owing to a variety of causes which the report of the Standing Committee fully explains, this most essential fund is overdrawn to the extent of $4,525.75. This demands our most serious attention, and I think the Synod will agree with me that instant steps should be taken to place the whole on a sounder basis, and to free ourselves from the incumbrance of debt. The painful fact is before us that many of our churches have omitted to make all the collections in aid of the Mission Fund, and that in general, the contributions of our rich rural districts are not commensurate with the wealth of our people. While admitting to the fullest extent, the stringency of the times and the greatness of the loss which many have suffered through the failure of the crops, I cannot but believe, after seeing the various plenty with which our farmers are blessed, that our chief want is a larger heart for the glory of God and the advancement of His cause.

May I ask of the clergy that they bring the whole matter of "voluntary giving" before their people, and explain to them that it is a privilege and not a burthen, an honor and not a tax, and especially impress on them the sovereign duty of supporting the Church in their own Diocese to the fullest extent possible. Numbers of earnest men are now anxious to enter our Diocese, and there is an abundance of work for them, but we are cramped for the want of means, and therefore, unless some effort is made to augment the funds at our disposal, any further progress for the present will be impossible. Let us all, however, be of good cheer, let us go to the

work before us as being that of our Master, and not our own ; let us believe not only that His sunshine will rest upon all our deliberations, but that His omnipotent arm will enable us to carry out to a successful completion all that will conduce to His glory.

THE CHURCH OF ENGLAND SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

I am most anxious that our Diocese should mark, and that in a very emphatic way, its deep sense of the spiritual blessings that have come to us through Israel in the past, and its unaffected love for that race as being the elect people of the Lord. Time would indeed fail me were I to endeavor to enumerate all I feel we owe to them, and therefore it is but a little thing that we should endeavor to return our obligations by doing all in our power for their spiritual advancement and eternal good. We do well to remember that if the casting away of the Israelites was the reconciling of the world, what shall the receiving of them be but "life from the dead?" "They shall prosper that love Thee," said the Psalmist. *Our* spiritual prosperity therefore hangs in a most marvellous way on the prosperity of Israel. How important therefore is it that we should labor and pray that the eyes of their mind being enlightened they may see Him who is their glorious Messiah and again be brought back into the fullness of the blessings which are in Christ Jesus.

I have therefore given notice that I will ask that the *Good Friday collection*, which has hitherto been given to the Students' Fund, may in accordance with the law prevailing in the Dioceses of Montreal and Toronto, be given to the Church of England Society for promoting Christianity among the Jews. I do not indeed wish to deprive the students of their collection, but to make some other arrangement for them so that the important matter of our duty to Israel may not be forgotten.

OBITUARY NOTICE.

I am sorry that we have to record the loss from among us of four servants of God who have fallen asleep in Jesus. Rev. John Kennedy, Rev. C. D. Martin, Rev. William Clotworthy, Rev. William Murphy.

EPISCOPAL WORK.

And now last, because least, permit me to give you a brief statement of the work already done during the time I have been in the Diocese.

I have visited some 52 different Churches in the Diocese, preaching in a considerable number on various occasions.

CONFIRMATIONS.

I have confirmed since the 11th of December last, when I held my first confirmation in Christ Church, Chatham, up to the present, 1,035 candidates.

ORDINATIONS.

I have ordained 8 persons in all; 3 to the priesthood; 5 to the diaconate.

PRIESTS.

Rev. J. W. Ashman.
Rev. W. T. Cluff.
Rev. J. F. Parke.

DEACONS.

Rev. John Robert Newell.
Rev. Charles Miles, B. A.
Rev. John Wesley Armstrong.
Rev. John H. Fairlie.
Rev. Edward Hutchinson.

CHURCHES CONSECRATED.

I have consecrated two churches, namely:

Grace Church, Bismarck.
St. James' Church, Wardsville.

May I ask for your forbearance, your sympathy, and your prayers, not only in the present, but so long as I am spared to preside over you.

As for me I shall not cease to pray for you, and to desire that ye may be filled with the knowledge of God's will in all wisdom and spiritual understanding, that ye may walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering, with joyfulness giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

ADDRESS TO THE BISHOP.

The Committee appointed by the Standing Committee to prepare an address to the Bishop on the occasion of his presiding for the first time over the Synod, presented the following address, on the first day of Synod, which was read by the Very Rev. the Dean as Chairman, the members of the Synod standing :—

To the Right Rev. Father in God, Maurice S. Baldwin, D.D., by Divine permission Lord Bishop of Huron :—

May it Please Your Lordship, — The Clergy and Lay Representatives of your Diocese now assembled in Synod for the first time since your elevation to the Episcopate, desire to approach your Lordship with assurances of heartiest welcome to yourself personally, and of profound respect for your office. In your election to the high and holy office which you now occupy, the Synod recognized it as infinitely higher than any mere human appointment, and cheerfully accepted the result as an undoubted indication of God's will. With a perfect conviction, therefore, that God has called you to preside over us, and for the maintenance and [illegible] vital Christianity throughout this Diocese, this Synod looks to you for guidance in its deliberations, and is ready as in duty bound to give a most reverent attention to your godly counsels and admonitions. The position to which you are called in God's church is high, and the responsibility is proportionately great, and the work most arduous, but the great success with which God has crowned your faithful labors in the lower sphere affords a strong encouragement to the Synod to believe that you will not fail in the higher one to which you have been called, and it promises your Lordship a most hearty and loyal co-operation to that end ; but above all, recognizing that only as our undertakings are in accordance with the will of God, and under the guidance of His Holy Spirit, can they have any success, it will ever pray that it may please God to send His grace upon you that you may duly execute all the duties of the office, whereunto you are called, to the edifying of His church and to the honor, praise and glory of His name.

M. BOOMER,
Dean of Huron,
On behalf of the Synod.

The Bishop replied in the following terms:—

Rev. Brethren and Brethren of the Laity:—I thank you very sincerely for this affectionate expression of your good will and brotherly kindness toward me. At the same time I may say that an exhibition of confidence shown personally towards ourselves far more unmans us than the voice of rebuke or of condemnation; for the true man will always feel how justly he deserves the latter; how unworthy he is of the former. The reason of this painful admission lies in the indisputable fact that for man, with all his faults, his failures and his sins, censure, more or less serious, is always deserved; while praise, perfect, exalted, universal is the sole and glorious prerogative of Him who is the brightness of the Father's Glory, and the express image of His Person.

Nevertheless, I thank you sincerely for the generous welcome you are now giving me, all the more grateful, as I feel the vast responsibilities and onerous duties of the Episcopate now coming upon me. You allude to the past in terms of commendation, and express your hope for a bright and successful future. I thank you sincerely for doing so, but I would mistake the true meaning of your address if I took your earnest words as personally applicable to myself, and failed to notice that that which draws forth your approval, is an abstract principle greater than the individual man, a truth far greater than the man to be proclaimed. I understand you to praise the Gospel I have endeavored to preach, the Christ I have endeavored to uphold. A Bishop to be successful in his work must have more than the respect or even esteem of the members of his Diocese. He needs their Christian unity, their hearty co-operation, their earnest prayers, their liberal self-denying support, and all these you now kindly tender me. I again thank you and trust that the God of all grace may not only be with us on the present occasion, but may ever lead us on to the perfect status of men in Christ, and may enable us successfully to labor in His Kingdom for the Glory of His name and the advancement of His cause on earth.